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WEEKLY REVIEW.

—The *New Dispensation* says :

We are curious to know what St. Paul meant when he said, "Therefore as by the offence of one *judgment came* upon all men to condemnation, even so by the righteousness of one *the free gift came* upon all men unto justification of life." Do not these words make the once fallen humanity partaker of God's grace?

The meaning of the passage is evident to one who reads the whole epistle. The free gift is the gift of eternal life in Christ, offered freely to men (apart from any merit of theirs) in the Gospel. Whosoever will, let him drink of the water of life. Men who consent are made partakers of God's grace.

—In the letter of a missionary in Africa we read :—

"I do love the work of God. Souls are very near my heart. I care nothing for this world's goods; only enough to make me comfortable."

We have no doubt this is an earnest missionary who writes thus; but the stipulation in the last clause, seems to us a modern gloss upon the Gospel. The Saviour says, Except a man forsake all that he hath he cannot be my disciple. The Son of man hath not where to lay his head. The true idea of consecration is to surrounder all for Christ, act in all things as his steward, obey the law to love our neighbour as ourself and to be content in whatever state his service may carry us. Enough to make me comfortable, is the aspiration of many; it may mean more to some than to others; having food and raiment let us be therewith content, says Paul: but we cannot properly stipulate for comforts. The great comfort secured to us by the Gospel is "the comfort of love."—Phil. 2 : 1.

—Millions of people have been impoverished, many have lost their lives, a dozen cities have been inundated by a rise of the Yellow River in Hunan, China. There is a great cry for food and also for medical treatment. Mr. Paton, of the British and Foreign Bible Society is asking aid in behalf of the sufferers.

—Some people seem to think that the commandments Thou shalt not steal, Thou shalt not bear witness may be broken, when the thing aimed at is a hoax or a wager. Some one in England put an advertisement in a London paper regarding an Indian Prince who wanted 40 clerks. By one mail he received 485 ordinary and ten registered letters, some with stamps enclosed, from India. It was to determine a stupid wager. A man that does this kind of thing will some day be awfully taken in.

—The body of a murdered Mahomedan woman was found in a locked box in a pit on the Flats. The Police were led to suspect two Mahomedans who had left for Aden and a telegram was despatched in consequence of which they were arrested on arriving there and brought to Bombay. One of them, Syad Gool, had married the woman in Bombay, and he confessed that he had murdered her because of her bad temper. He killed her with a pair of blacksmith's tongs. Although the man himself confesses it, and everything tallies with his confession, it is said that unless the accomplice turn approver, it may be difficult to bring home the man's guilt. Truly justice is rightly represented as blind.

—Why do mosquitoes exist? A good many have made this the subject of profound thought. Some have concluded that they were designed to humble man and try his patience. But it has been reserved for Mr. Thomas, of the Madras Board of Revenue, to solve the problem. He has given a Lecture on the subject which is thus epitomized.

He described the life history of the little creature, and showed that it lived for a period of about 29 or 30 days—2½ or 3 days in the egg form, 21 days in the form of larvæ, 2 days in the chrysalis form, and 3 days in the form of a flying insect. While in the form of larvæ the whole of the energies of its existence were spent in clarifying dirty water, and it formed excellent food for fish. Mosquito larvæ was, he said, the mainspring of fish-life in this country.

Many will ardently wish the fish a better appetite that the larvæ may not attain to the higher life in which they lord it over man. After having run the gauntlet of their numerous enemies during 21 days, the emancipated mosquitoes feel doubtless that they must make the most of their three days of royalty.

—The Rev. Dr. Cosh has resigned the Presidentship of Princeton College. It is 19 years since he was called to the office, during which time the number of students has augmented from 264 to 603, of professors from 10 to 37. The grounds and buildings have been doubled or trebled. He is now several years above threescore and ten.

—The following lines from the Rev. I. F. Row, Bangalore, Dec. 6, telling of a revival of religious interest there, reached us too late for last issue :—

"God is wonderfully blessing us here in connection with *protracted* and united efforts for the salvation of souls. Many during the past two weeks have been led to Christ, and the work is still going on. The attendance last night was larger than at any previous service, quite crowding the comfortable and commodious Wesleyan Chapel at St. John's Hill. Last week the services were held in the Memorial M. E. Church, and the previous week in the St. John's Hill School Room by arrangement of Rev. J. M. Walker, Chaplain. Next week (D. V.) we hope to carry the work to the other side of the City, holding services in the Richmond Town M. E. Church. We ask the prayers of all your Christian readers that we may see yet greater things."

—We have a later note from Mr. Row, dated the 12th :—

The third week of special services at St. John's Hill closed on Saturday with a crowded meeting in the Wesleyan Chapel, at which dozens of new converts openly professed their faith in Christ, and scores of older believers publicly thanked God for spiritual quickening. To-night we commence work in another part of the city, using the London Mission Chapel as our base of operations. We long for greater manifestations of Christ's saving power in our midst. Pray for us.

—We are glad to see it stated that the English Government have thought it right to get rid of the Queen's plates given for racing, believing that they had ceased to fulfil a useful purpose. We doubt if they ever fulfilled a useful purpose. It does not do horses good, more than men, to be overdriven at stated times and live luxuriously the rest of the time. When races are run, horses are treated as if their lives were of no value. The demoralization that has steadily gone on from year to year in connection with races is most marked, especially in the fearful increase of betting. It is time now that the House of Commons should command itself sufficiently to keep at work on Derby Day.

—This earth of ours seems to move so smoothly and serenely through her orbit, that we are little prepared to learn what a fierce and unintermitted bombardment she sustains from the army of meteors perpetually hurled against her. Noticing Mr. Lockyer's recent paper the *Times* says :—

"We know that meteorites exist in almost incredible numbers in the regions of cosmical space. It is true that very few meteorites are sufficiently large to survive the combustion to which they are subjected when they enter the earth's atmosphere and to reach the earth itself as solid bodies. But the number of meteorites which enter the earth's atmosphere and are rendered luminous by their passage though it is estimated by the best authorities to be not less than 20,000,000 in each space of twenty-four hours; and if it be considered that the earth, which shares the proper motion of the whole solar system, can never twice occupy the same position in space, we are driven to the conclusion that the number of meteorites in space is practically infinite."

Thus it appears that not far from a million of meteors are every hour hurled against this globe, though very few of them succeed in making their way to the surface of the earth, and the greater part of them are too quickly consumed in the atmosphere to become visible as shooting stars. If the powdery residuum of these calcined bodies reach the earth, they must in process of time, add something to the substance of the globe; if their gases remain in the atmosphere it must modify in some measure the condition of that atmosphere.

—The excommunicated priest McGlynn has been attending a meeting of Fenians in

New York, held in commemoration of the three Fenians executed at Manchester for the murder of Sergeant Brett. His speech was communistic enough. He said :—

"Irishmen and Irishwomen, here and everywhere, assert your rights to the land God gave you. Deliberate, plot for the liberation of your country, for the assertion of your inalienable rights, so that no power on earth or in hell can effectually frustrate them. (Applause). If priest, bishop, or Prepaganda says you are doing wrong, tell him to mind his own business—that you are as good a judge of that as he. Fenianism and the Clerkenwell explosion helped the Irish cause more than all the speeches that had been delivered for a long time."

If the soil of Ireland belongs only to Irishman, the soil of America must belong only to Americans—a bad look-out for the millions of Irish in America.

—In our Epitome will be found notices of the Special Mission in Calcutta. Much satisfaction was given by their readiness to associate with themselves in their work men of other denominations, in prayer and as interpreters. The meetings appear to have been remarkably successful. Regret is expressed that a longer period could not have been given to the work in Calcutta.

—The *Hindoo Patriot* says H. M. the Queen-Empress does not favour the ideas of those who are denouncing early marriage, for she wishes her children to be married early. How early? At nine or ten? No, but at twice that. This word *early* in this connection is very convenient for some. Nobody deplores infant marriages more than Her Majesty, we suppose.

—We learn with pleasure that the Rev. J. R. Rogers, Miss Matson, and Miss Dawlly have arrived from America, to join the Faith Mission at Akola. The Rev. Mr. and Mrs. Chatterjee, of the American Presbyterian Mission, have arrived from America on their way to the Punjaub. We believe we have not yet mentioned the return of the Rev. Mr. and Mrs. Macartney to the C. M. S. Mission in this Presidency, from a visit to England. The Rev. Mr. and Mrs. Goheen of the American Presbyterian Mission, Kolapore, have also returned.

—The *Mahratta* thinks the result of the Previous Examination in connection with the Bombay University, deplorable and unsatisfactory. Out of more than 500 candidates barely 25 per cent have passed. Did the Principals of the various Institutions so grievously err in sending them? Our contemporary cannot think so. He calculates that each candidate has incurred an expense of Rs. 170 in his preparation. Multiplied by 377 this gives Rs. 64,090. He calls for a reform in the system of examination.

—We do not suppose that there is any other Government that has just the same cause of anxiety that now troubles the United States of America. The American Government is suffering from an *embarras de richesses*. There is an annual surplus of a hundred million dollars, about £20,000,000 sterling, this too, after giving largely for the reduction of the National Debt. More than half the National Debt has been paid off since the termination of the Civil War, at which time it was nearly as large as the National Debt of England. Whether the tariff on imports should be lowered, the navy increased, internal improvements on a larger scale undertaken, &c., such are the questions that must come before Congress.

—Many fail to distinguish between faith and imagination. When told that their faith will not grow unless they give time to the contemplation of the great object of faith, they task their imaginations to present to them some beautiful and glorious picture of Christ, Christ in some admirable form, a mental image that shall draw their affections. Now the revealer of Christ is the Holy Spirit; (he shall take of mine and shall show it unto you;) but it is not through our imagination he does it. He is the Spirit of truth, and shows us Christ in what is said about him in the Bible. We have not a word in the Bible, nor in any other reliable source, to notify us whether Christ was short or tall, dark or fair, of what colour his eyes were, if his beard were long or not; we simply know that he had no beauty that men should desire him, that his visage was marred, that there was nothing about his appearance to designate him as the Messiah. He came in *the likeness* of sinful flesh. Christ is not to be known thus, nor is faith helped by any effort to body forth his person to the mind. They who have attained to the highest knowledge of him, were as ignorant as others of his physical appearance. When we ask to know Christ better, the Spirit of God takes us to the word, not merely to the 1st or 5th chapter of Revelation, but to the record of his ministry on earth. Moses on one occasion asked the Lord to show him his glory. The Lord answered, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Whatever met the eyes of Moses, we know that he was indebted for his knowledge of God to the acts and words of God in his relations with his people. But it is in the Gospels that all his goodness passes before us, and the name of the Lord is proclaimed. Now, if some one would offer the prayer that Moses did, with assurance of faith, he might perhaps expect that some angel will come to conduct him to the throne chamber in the third heavens; but instead of that he will be taken to a narrow, crowded street in an oriental city, and proceeding onward will come to a palace and looking through the gate he will see in the court a weak, emaciated man receiving on his bare back the successive strokes of a Roman rod. Here is the great glory of God, the revelation of the love of God that passeth knowledge. Now it is not our imagination that shows us this; our faith finds it in the Gospel record. In all the various aspects in which Christ comes before us in the Scriptures, it is our privilege by faith, with concentrated attention, to see the glory of God. The knowledge that Paul still panted after when he wrote to the Philippians, he expected thus to find. The angels desire to look into these things.

—Bishop Hurst's article on "The Opium Curse of India," which we have marked for our columns, is a very humiliating sketch of a page of history that many object to have photographed, but which demands recognition at the peril of a great retribution. It presents the simple facts of the case, free from the false colouring that is often thrown upon them. Every body should read this.

—The *Rock* is surprised that Dr. Temple, Bishop of London, should take part in the consecration of a Church at which there was a grand procession of clergy with cross and banners and lighted candles and incense burning, and on the altar eight huge lighted candles, &c., &c. Some good men look upon these things as childish and not worth fighting about. But they occupy the place that belongs to the highest truths of religion and are important because of what they exclude. The lamps on the altar in broad daylight, are appropriate enough, drawing attention from the glorious light of day to their own artificial and feeble glimmering. Instead of saying, Let there be light, they seem to say, Let there be night, that we may be of some account.

—People often take for their idols objects that seem to others to have very little to recommend them, and to admire them and cleave to them the more that others find them hideous. The Chinese people are a literary people and were so in days when other nations were hardly entitled to be so designated, but they happen to have a character surpassingly difficult to acquire; and we are told that they quite idolize this character and are shocked at the idea of having any substitute for it. An article in the last *Chinese Recorder* speaks of this as one of the great hindrances to telegraphy in that empire. The characters have to be numbered, some thousands of them, and the numbers are telegraphed; every word having to be looked upon in the code at either end, with great delay. In the article referred to, the Rev. C. Leaman says that the romanizing of the language (the official dialect) can easily be effected, furnishing a facility in telegraphing not enjoyed in the use of the English or French languages.

—In the *Chinese Recorder* there is a cheering report from Corea. Rev. H. G. Underwood, Presbyterian Mission, writes from Seoul, Sept. 25 :—

Already requests are coming in from different parts of the country for me to go out and baptize men, but I am tied down to work here and cannot go till there is some one to relieve me. We have already baptized 14 in my house and there are others that are studying now preparatory to receiving the ordinance. On Tuesday evening next we expect to organize a church in this city, and when we remember that Korea has only just been opened, and that the laws against Christianity are still in existence, we are forced to exclaim, What hath the Lord wrought!

—The *Dnyanodaya* has an article about Methods of Missionary Work. Our contemporary thinks that the Christian missionary is to introduce into India, so far as he can, the blessings of a Christian civilization. "The home of the missionary should be an ideal one, embodying all those enlightened principles that Christianity has developed and sanctioned in Christian lands." "We strongly deprecate the advice given to Native Christians to live as their forefathers have lived, and to cease to be imitators of Western ways of living. The blessings of Christianity belong to every race."

"The much-abused 'missionary's bungalow' and its comforts, have had a great influence for good. It has been the model according to which many a Native Christian home has been patterned, and body, mind and soul have been benefited thereby. Without that bungalow it would be impossible to teach what a Chris-

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tian home ought to be. For one, we hope that the missionary's bungalow with its civilized interior will be an institution long enduring whence may be taught by example as well as precept the blessings of a Christian civilization.

We are deeply sensible of the beauty and attractiveness and—to some extent—the happy influence of many missionary bungalows that we have been privileged to visit. India has no warmer or sincerer friends than many who thus live and labour. But in the great work of bringing a people from darkness to God's marvellous light, there are some things more fundamental than others. Many of the Native Christians to whom the missionary ministers are persons of extreme poverty, glad to get the absolute necessaries of life. Is it desirable that they should be seized with an ambition to surround themselves with comforts and conveniences of which they never before had dreamed? Paul was very desirous that the Native Christians of his day, having food and raiment, should therewith be content. There was a great deal of beautiful art and culture and comfort and taste in the houses of Greeks and Romans in his day. He laboured night and day at a humble trade, giving the Christians an example that so labouring they should support the weak, not add to their own comforts. He said to them, "Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." As we have said, we have the highest esteem for many missionaries that live as the *Dnyanodaya* intimates; some of them are the excellent of the earth and enjoy (what they most prize) the love and confidence of the Native Christians. Nevertheless we cannot overlook the fact that what the Apostles regarded as chiefly important, was a kind of life that showed the affections to be placed on things above not on things of the earth.

—The M. E. Church was planted by the Rev. Wm. Taylor, now Bishop, in Bombay, at three different centres, since organized into different churches. The Grant Road and Mazagon churches have their Church-buildings, but the Fort Church has been meeting all these fifteen years in hired buildings. The church has shown its vitality by living through these discouraging circumstances, having often been located in most ineligible places. It is now on the upper storey of a building, the entrance to which is through a stable. There appears now the prospect of a happier condition of things. Ground has been obtained on long lease from the Port Trust, on the Wellington Reclamation, nearly opposite the Apollo Bunder and a short distance from the Colaba Causeway. The last mail brought the information that the Board of Missions of the M. E. Church had voted $5.000, a little less than Rs. 15,000, for a Church-building with Parsonage for the Fort Church, Bombay. About as much more will be needed for the building, and an opportunity is given to those who are interested in the Lord's work to aid. We can testify that the Fort Church have given unstintedly all along for the Lord's work, and we have no doubt they will give according to their ability for the work now before them. But as at the same time they have to meet all the usual expenditure of a Church, it seems to us that Christians of other churches may appropriately come to their help.

—The Rev. Sidoba Misal, Free Church of Scotland Mission, wishes to obtain the means of erecting a School-building at Bhosawal, for a Girls' School. A Ladies' Society at home agree to give Rs. 1,500 towards the Rs. 2,500 required, and an appeal is made to friends in this country to supply the remaining Rs. 1,000. Address Rev. Dr. Mackichan, Bombay, or Rev. Sidoba Misal, Umraoti.

—With reference to Dr. Murray Mitchell's letter in our Correspondence columns, we remark that it is in the nature of things difficult to get at any reliable statistics concerning accessions to Mahomedism. Several things make it difficult to deduce anything positive from Census returns. First, there is always great difficulty in obtaining exact returns for the Census. Then there is immigration from other parts of India and from other countries. If there were many conversions from Hinduism, the missionary would be as likely to hear of it as anybody. There is to be found in large cities, among Hindoos a class of persons disregardful of caste, reckless, discarding restraint, willing to become Christians or willing to become Mahomedans, if they can make anything by it. As far as missionaries are concerned, Mahomedans are most welcome to all they can get of this class. But so far as we have observed the Mahomedans despise the low castes of Hindoos, and would be more likely to repulse them than receive them. If any from among the higher Castes or Castes proper should show a leaning to Islam, it would be noticed at once by their Caste-people; it would not remain secret. We do not believe that there is in India among Hindoos any movement at all towards Mahomedism, except perhaps in Bengal. It has been said from time to time that a good many Hindoos join the so-called Mahomedans of Bengal who are very far indeed from being orthodox Mussulmans. Converted originally from Hinduism they have retained many Hindoo ideas and customs. The same is true of many classes on this side who claim to be Mahomedans.

—We have a letter from a friend in England formerly a missionary in Western India. It was not written for publication, but we take the liberty of subjoining a portion of it:—

"Dissent was originally a conscientious separation from the errors of the Church of England, it is now little better than a political opposition to the privileges of the Established Church and while the Church of England politically allies itself with Papacy, dissent allies itself with infidelity. The state of the nominally Christian world is very sad: attention has been drawn to dissent, but if one turns to the Church of England there is a very down-grade movement there; that Church is fast becoming Romanized and also there is within it a great deal of Infidelity and that infidelity is fast increasing and little heed is given to one of the great causes of it, the religious or rather irreligious education of most of our public schools. The great aim in all of them is to get Rugby men and they are all inbued with the broad views of Dr. Arnold, Take the C. College for instance: the head-master in a series of lectures to infidels stated that the Bible is poetry, myth, and legend; denied the inspiration of it, and in a lecture given by him in the Chapel of a well known non-conformist (a kindred spirit I fear) he negatived the atonement of Jesus Christ, and I heard him preach a sermon to the College boys in which he toned down the Holy Spirit to a mere conscience. Here there alone are about 700 boys of the aristocracy being brought up in infidelity: and the same or a similar thing is going on all over the country: when a public school is not infidel it is ritualistic, and the result is that Oxford and Cambridge and such like colleges receive young men from all parts of the country whose faith has already been undermined or who have been brought up in a superstitious form of religion, and thus the two forms of error are concentrated and permanently stamped upon the young men who then go out into the world and propagate their erroneous beliefs. Surely this points to the early realization of our Saviour's word, When the Son of man cometh shall He find the faith on the earth?"

These things are true and deserve serious attention, but we must not forget that they are not all the truth. In all the churches there are many earnest and useful Christians. What is said about education is most alarming, and traces of the evil leaven are visible in the schools of this country. Yet we have seen in the last few years numbers of young men in the principal colleges of England devoting themselves to the service of the Lord in foreign missions. The tares and the wheat grow together.

—The Bible representations of God do not come up to the conceptions of the *New Dispensation*, which delights to speak of God as the Mother. For instance:—

"What the Merciful Mother did for Her children in the occasion of the last Utsab is fresh in every body's mind. May She once again shower Her choicest blessings on our church at the time of the approaching festival. Let all hearts bow to Her in grateful remembrance of the past and in hope for the future"

Is the *New Dispensation* verging to Romanism?

—The *Indian Messenger*, representing another division of the Brahmos, places an article by Dr. Cuyler among its selections, with this note appended:—

In reading writings like the following, a non-Christian reader has to put "God" in the place of "Christ" in several places, to get at the true meaning.—Ed. *I. M.*

—The *Bidhanbadi*, theistic journal, believes in transmigration, after a fashion:—

Alas, in this un-Aryan age, men transmigrating into animals, or the angels into beasts, is a matter of every day experience.

—Instead of refusing to participate in the *National Congress*, it is now said that the Mahomedans will be largely represented in it.

—It is strange that after M. Wilson's malpractices have overturned the Government of France, as regards its personnel, the result of that gentleman's trial should be an acquittal. Reuter has not favoured us with an explanation, and we must wait.

—S Your communication we are obliged to hold over till next week. M. F. E. F. Ditto.

—We understand that a Monthly Magazine is to be established by our Wesleyan brethren in Bombay, from January next.

WALKING WITH GOD.

Notes of a Bible Reading by the Rev. G. C. Grubb, M A, given in the Girgaum Mission Church, on Wednesday morning, the 30th November, 1887.

Foundation Text—"*Enoch walked with God.*"—(Gen. 5: 24.) The force of the word in the Hebrew is "walked *habitually*." "And

he was not, for God took him;" but "before his translation, he had this testimony, that *he pleased God.*"—(Heb. 11 : 5.) Could God say this of us?

The subject may be divided into the following heads :—

(1) The *qualifications* for walking with God;

(2) The *element* in which we walk;

(3) The *manner* in which we walk;

(4) The *means* or *power* by which we walk.

(1) The *qualifications* for walking. We "must be born again," "born of the Spirit."—(John 3 : 7, 8); for (Amos 3 : 3.) "Can two walk together except they be agreed?" We must have no controversy with God.—Let us, who are Christians, see to it that our *wills* are *fully surrendered* to Him.

(2) The *element* in which we walk is "*Newness of life.*" (Rom. 6 : 4.) A life of *absolute deadness* to sin; not merely having sin chloroformed or put into a comatose state. This life of deadness to sin is taken up by *faith* alone and is *lived* by *faith* alone. But remember that God can keep only the *humble* soul.

"Newness of life" includes :—

(*a*) *Walking in the light* (1 Jo. 1 : 7.) Many Christians walk in the *twilight*, which is a deceptive light, not only hiding spots and blemishes, but often throwing a poetic beauty over them. JESUS is "the Light of the world." Get into the absolute sunlight of His presence and then all the blemishes which His Light reveals His Holy Blood will cleanse. "The blood of Jesus Christ, His Son, *cleanseth* us from *all sin.*"—(1 Jo. 1 : 7)

(*b*) *Walking in love.* (Eph : 5 : 2.)

Paul was a true "total abstainer," and *walking in love* will necessitate *total abstinence* from "*all* bitterness and wrath and anger and clamour and evil-speaking and *all* malice."—(Eph : 4 : 31.)

In John 13th chapter (vs. 1-17) we have a record of what Westcott has beautifully called "*the Self-Sacrifice of love.*" Verses 16 and 17 are preceded by "*Verily Verily,*" and contain an exhortation which, perhaps, we are prone to overlook. "If ye know these things, happy are ye if ye *do* them."—Let us therefore follow the example of Jesus, and, humbling ourselves, let us take up the "towel" of service. But before we venture to wash the feet of others, let us see to it that we ourselves have "clean hands" and a "pure heart;" otherwise, instead of cleansing, we shall only pollute and defile.

(*c*) *Walking in Wisdom.*—Col. 4 : 5. "Christ, the wisdom of God."—(1 Cor. 1 : 24.) The book of Proverbs is stored with Divine Wisdom. It is specially dedicated by the Holy Ghost to young men—(Prov. 1 : 4.) As it is conveniently divided into 31 *chapters*, it would be well to read a chapter daily through the month.

(3) *The manner of walking.*—(Eph. 5 : 15) "circumspectly;" the Greek means "*accurately*"—as one would walk in scaling a mountain side, where a false step might occasion death. Let us walk carefully till we attain the summit of the Mount of Transfiguration. Satan has many devices for trying to allure us from the King's Highway, but let us beware of entering any by-path. Remember what befell Christian and Hopeful in By-path Meadow.

We must walk as Christ walked; for "he that saith he abideth in Him ought himself also so to walk even as He walked."—(1 Jo. 2 ; 6.) For one thing Christ never retaliated, though all the power of Heaven was at His disposal.—(Matt. 26 : 53.) "When He was reviled, He reviled not again; when He suffered, He threatened not."—(1 Pet. 2 : 23.) If we would follow in the footsteps of our Divine Master we should be prepared to suffer disgrace and shame for His sake.

Moody has been charged in the Public prints with almost every conceivable sin, but he has never taken the least notice of any accusation; and the slanders have ceased.

(4) The *means* or *power* by which we walk with God.

By the *Power of the Holy Ghost alone* can any one walk with God, even as Christ walked. Gal : 5 : 16. "Walk in the Spirit and ye shall not (Greek, "*in no wise*") fulfil the lusts of the flesh." The Holy Spirit *loves* us (Ro : 15 : 30.) and *yearns over* us (James 4 : 5) "The Spirit that He placed in us jealously desireth us." (Alford's translation.)

How then are we to get this "Baptism of the Holy Ghost?" By *faith* alone. "Receive ye the Spirit by the works of the law or by the *hearing of* faith?"—(Gal. 3 : 2, 5.) "*We walk by faith.*"—(2 Cor. 5 : 7.)

"*Keep believing and receiving;*" "*Keep on fighting, till the Master comes.*"

G.

NOTICES OF BOOKS AND REPORTS.

"*Plain Truth for Perilous Times. Is Wesleyanism in the Word of God.* Part 1, 2 and 3. 1867." These tracts were printed twenty years ago, anonymously. They have been sent to us, we suppose, for our enlightenment. We have had for a good many years opportunity to become acquainted with what is called Wesleyanism, and we believe that it is on the whole in harmony with the word of God. At the same time we are careful to keep our mind open to the discovery of anything that may conflict with the word of God. In this state of mind we began to read these tracts, but soon found that the conflict with the word of God was on the part of the writer of the tracts. The writer says that the thing that alarms him among the Wesleyans, is the tendency to Romanizing principles or practices. Most people will be surprised to hear that Methodism has an affinity with Ritualism. The Society gathered by John Wesley in 1839, required from those who wished to enter it only this, "a desire to flee from the wrath to come, to be saved from their sins;" and that having joined it, they should continue to evidence their desire of salvation. Well, the critic says that such a society is contrary to all the assemblages spoken of in the New Testament. A true Christian Church, according to this writer, consists of believers, having salvation. "A man possessing a thing and a man seeking for it, are in two different states." That is, a man having salvation and a man seeking it are in different states. He then refers to the description of the Pentecostal Church and finds disparity between that and a Methodist Society. We do not know of any modern Church or Society that does not fall short of that standard. "Not a word here" says the Tract "about groaning for redemption or advising to flee from the wrath to come.' What does the apostle mean when he says to the believers at Rome, We are saved by hope? Or when he says to Timothy, "But thou, oh man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, *lay hold on life eternal* whereunto thou wast called?" Timothy was Paul's dear son. In Romans 8 he says, We who have the first-fruits of the Spirit, groan within ourselves waiting for our adoption, the redemption of our body. He gives us his own mature experience in Phil. 3rd ch. where he is counting all things loss for the excellency of the knowledge of Christ, "that I may gain Christ and be found in him." See verses 13 and 14. He exhorts the Philippians to work out their salvation with fear and trembling. To Timothy he says: "Continue in these things; for in so doing thou shalt *save* both *thyself* and them that hear thee." "We believe that it is the privilege of Christians to have assurance of faith, and no Christians insist on this more than Methodists do. But no assurance of faith takes away the necessity of our working out our own salvation. Our Lord himself says, He *that endureth* to the end shall be saved. Blessed are they that hunger and thirst after salvation; for they shall be filled. Thus the writer of these tracts makes it evident that he needs to take the beam out of his own eye before he can see to take the mote out of his brother's eye.

THE *Palm Leaf.* November. Contents: Temperance Items. John B. Finch. The *Abkari.* Correspondence. The Bureau. A number of selected articles. The writer on the *Abkari* says :—

"There are few men who have altogether given up liquor because of its cost, and although there may have been a few who drink less than before, their number, it is feared, must be comparatively very small indeed. This opinion is strongly confirmed by the liquor contracts given out for the next three years for the districts of Belgaum and Dharwar, wherein the contractors have guaranteed much larger consumption of liquor than in any previous years, and this in the face of the fact that the duty on the spirits has been steadily raised from time to time and is now very little lower than that charged on imported European spirits."

THE *Madras Chr. College Magazine.* Dec. Contents: The Sinfulness of Sin; A. S. Laidlaw. The Least of all Lands; Wm. Miller. Telugu Literature; K. Ramanujachari. The Symbolism of the Catacombs; E. N. Hodges. Idola; W. E. Ormsby. Chinese Instantaneous Word-Photographs; W. T. A. Barber. Literary Notices, Notes, Extracts, Science jottings, &c.

THE *Voice of India.* Dec. Contents: National Congress. Frontier Settlement. Jail Administration. Countess of Dufferin's Fund. English in India. Ayoub Khan. Sir Salar Jung. Mr. Raymond West. Mr. G. B. Mukerjea. Sir Philip Wodehouse.

WE are favoured with the following: *Thy Header*, Dec. *The Sentinel*, Sept. Oct. *The Gospel in all Lands*, Nov. *Bombay Educational Record*, Nov. *Rajmarg*, Nov. Prospectus Girls' School, Rangoon. *Madras Ch. Miss. Record*, Dec. The Arya Somaj, by Rev. H. Forman. Madras Union S. S. Report. Messiah *vs.* Mahammad in Bombay-Hindu Philosophy, Bose.

INTERNATIONAL BIBLE STUDY.

December 18.—„—*Matt.* 13 : 31-33, 44-52.

See last Guardian.

DECEMBER 25th is the last Sunday of this year, and the last of the quarter, and is set apart in Sunday-schools for the review of the quarter's lessons. For out own meditation we will take a passage relating to the Nativity of Christ. The celebration of the birth of Christ is made the occasion of an awful amount of revelry and ungodliness;

as though Christ had come to break down restraints and make men free to sin. Multitudes throughout Christendom seem to think they have now a special license to carouse and indulge their basest passions; restraints which they have observed all through the year, are now cast to the winds. One could understand how they who worshipped the gods of Greece and Rome should recreate themselves at the end of the year by a Saturnalia; but how any one who has the slightest knowledge of him who came to save his people from their sins should suppose that Christ could be honoured by such a festival, passes comprehension.

There is a Nativity of Christ that is quite as important as that which took place at Bethlehem. Christ, on the last day of his life, made provision for the salvation of mankind; but that salvation only becomes effectual when it is received by faith. The Vine brings forth no fruit except through the branches; in them it is glorified and its true character demonstrated. Jesus must be formed in his people, the hope of glory. Paul was Paul, because he could say, Not I, but Christ liveth in me. The *chrism*, anointing, that constitutes the Christ, must we in the believer, 1 John 2: 27. The words with which Christ took leave of his disciples to go to the cross, the words which he commended them to the Father, the closing words, his ultimatum "I IN THEM" set forth the kind of Nativity which is of supreme importance in these days.

I IN THEM.

This shall be the manifestation of the Sons of God; *this is that for which* the whole creation groaneth and travaileth in pain together until now. His love is made perfect in them. He is the Finisher or Perfecter of their faith. Faith in Christ bears ordinarily a certain proportion to our faith in ourselves. Ten per cent it may be, rising to twenty, thirty, forty; still rising. When haply Christ is all and self is nothing, and our Christ is the true Christ, uncontaminated with any errors or fancies of ours, the very Christ that walked the earth, now risen again in his servants and revealed in them, then will omnipotence be with us and all divine attributes have a free course among us.

Mary is blessed among women because through her faith, Christ was formed within her. But there is a blessedness for the believer that now lives. Christ in me. This was that resurrection from among the dead, that Paul so greatly desired. But the hour was not yet come. It seems now to be at hand. Many are seeking to know the utmost of being crucified with Christ. Many are burying themselves in Christ's last prayer, that Christ may appear in them. This is the supreme aspiration of Christ.

Let the gates be lifted up that the King of Glory may come in. Let self hide herself in him who was scourged, spit upon, mocked and condemned, in the palaces of Pilate, Herod and the High Priest, and go with him to the cross to be stripped and covered with the world's opprobrium and give up the ghost amid the taunts of men, and be buried with him; and let Christ rise again in the believer and move among the nations as the Sun of righteousness.

I in them, the meek and lowly one, the Love that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, takes no account of evil, rejoiceth not in unrighteousness, but in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. This is the triumph of Christ, this is his true ascension above the principalities and powers that have held sway in us; this is his true throne. When he is thus seen wholly himself in his believing ones, then will there be the sound of many voices in heaven saying, Hallelujah, the Lord God omnipotent reigneth. Unbelief drove him out of the world; but this is the victory which overcometh the world, even our faith; and faith perfected means the Apocalypse, Christ revealed. Then will the heavens be opened and One on a white horse shall come forth, followed by the glorious cavalry of heaven; for the door that admits Him into this world, will admit with him the powers of heaven; and he will go forth conquering and to conquer.

I in them, is Christ's aspiration: is it yours? Are you willing to be buried out of sight for ever, and find all your life and all your interests in Christ? To him that overcometh the glory of the New Jerusalem descending from God out of heaven is given; but he that overcomes self has overcome all; his faith lets Christ the Victor in.

The ascension of Jesus to the right hand of God, does not separate him from his people; for the throne of God, as it means supremacy, so it means omnipresence, and on the day of Pentecost Christ was nearer to his people than ever before. But though it does not remove him from his people, it removes him from the world, and the throne that he desiderates is the throne of the believer's being, to be so formed in his own as to be manifested in his glory to the world. Christ in you, the hope of glory. We have been 18 centuries spelling out the Apocalypse and it is time we were at the Omega. The precursor-angel with the everlasting Gospel has been flying in mid heaven, proclaiming it to them that dwell on the earth and unto every nation, tribe and tongue and people, saying, Fear God and give him glory, for the hour of his judgment is come.

This is the mark of the prize of the high calling of God. Awake, thou that sleepest and arise from the dead, and Christ shall give thee light.

The Bombay Guardian.

SATURDAY, DECEMBER 17, 1887.

BEHOLD THE MAN. XIV.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

JESUS tarried but a few days in Jerusalem, on occasion of the first Passover of his ministry. Attention was drawn to him, and to the fact that John the Baptist had acknowledge him as the Hope of Israel, the Envoy of God whose advent had been introduced by his own ministry; he had wrought miracles in Jerusalem, and many were speaking of him as a man sent from God, though many more were stumbled by the fact that his life hitherto had been spent in Galilee and that he was not known in the schools of Jerusalem and sought not the countenance of the scribes and Pharisees. He is content to return to Galilee, and labour among the despised rustics, the unsophisticated, knowing that the poor in spirit are more likely to be found among those whose minds have not been preoccupied with the love of this world. Christ on one occasion rejoiced and praised God that the glory of his mission was not revealed to the wise and prudent of this world, but to babes. Every man that seeks to be a power in the world, that seeks to leave his mark upon mankind, addresses himself to those who live in large capitals, at the centres of Government, to the educated and influential, and expects to affect the outlying populations only by mingling his art with that which radiates from these centres of light. Christ alone among teachers and reformers turns away from Jerusalem to bury himself in a province regarded as benighted in the extreme. He utterly ignores the great law of influence observed by all the world. The people of Jerusalem were filled with high-mindedness. They considered this to be the city of the great King; for the temple of Jehovah was there, the sacred place where God had consented to meet his servants and worshippers; the priesthood was there; the Sanhedrim was there; the schools of theology, and philosophy were there; the palaces of Herod and of the Roman ruler were there; and thither, thrice a year, the whole Jewish world sought to be represented at the great festivals. The very brethren of Jesus, members of his own family, remonstrated with him for pursuing such a singular course. But Jesus knew that these very metropolitan distinctions had a powerful influence in intensifying the pride of the inhabitants, and he knew that his Gospel addressed a very different state of heart. Knowledge puffeth up. Men who believe that by virtue of their educational advantages, they are elevated above their fellow-men, are less disposed than others to submit to the humiliation of acknowledging that they have gone astray and are led captive by sin.

Galilee was separated from Judea by the district of Samaria. The Samaritans were not Jews by dissent, and were regarded as heretics by the main body of the Jews who considered their very touch defiling. They were far from being loyal to the Scriptures, of which they only accepted the Pentateuch, and denied the claim of Jerusalem to be the place of worshipping God and keeping the three great feasts. Let us see how Jesus conducted himself towards them. He followed the route that went through their country. Travelling on foot with his disciples, he reached a place called Sychar, anciently Shechem about midday. Being wearied he rested on the borders of a well outside the town, while his disciples went into the city to obtain food. A woman of the town came to the well to draw water. She was not a person of good life. She had had five husbands; living with each a short time and then being divorced, no doubt; and she was now living with a man to whom she was not married. Jesus asks her for water. Recognizing him as a Jew she is surprised that he should be willing to take water from her hands: Jesus spoke to her

of a very different kind of water, the water of life, the gift of God, which he was ready to give to her, if she asked it; not water that would quench the thirst for an hour or two, but water that would become a fountain of life in the soul, meeting its deepest demands and furnishing supplies for others. She was astonished by such a statement and could form little idea of what it meant. She believed that that well had been given by the Patriarch Jacob nearly 2000 years earlier, to her people, and it seemed to her that this stranger was putting himself above Jacob. She thought this must be just a new instance of Jewish pride, unwilling to recognize as good any thing Samaritan. Jesus renewedly declares to her his readiness to give her the water of life, of everlasting life. She then asks for it. The condition of receiving it, is that she should recognize her sinfulness and unworthiness, and Christ shows her that he is acquainted with her past history, knows her to be a transgressor both of the laws of God and of society. She is astonished at the revelation made to her and concludes that this must be the Messiah, the expected Deliverer. She hurries off to tell her neighbours and bring them to see one who had unfolded to her the secrets of her past life. The result was that besides the woman many of the people of the place were converted.

The points to be noticed are these: Jesus entered into conversation into a sinful Samaritan woman, not restrained by the difference of race and religion, not restrained by the disorderly life that she had led. His accents are of kindness. He has a great gift for her, a gift of heaven. He speaks to her of some of the deepest things of religion. His conversation shows her that he knows perfectly the wretched life she had led and the religious errors of her people. But he does not, like a reformer, speaking from a high moral eminence, denounce her sins or her religious errors, but simply asks her to receive a gift from heaven, the grace of God to change her heart and make it a fountain of purity and philanthropy. Here we have most strikingly illustrated, the expulsive power of a nev affection.

We have read of a French miner, a brutal and ungodly man, with a meek, submissive wife, cruelly treated by him. He was an infidel and would have nothing to do with religion. Once, in the mine, a fellow-miner said to him, I yesterday heard a most extraordinary thing; a gentleman told me that God loved sinners. Nonsense, said our miner; how can God love sinners? One must be like my wife to expect any love from him. Well this gentleman says so, and says he will prove it to anybody that will call upon him. The miner wished to know where he lived, that he might see the man that brought such a strange doctrine. On the first opportunity he went to see him, and the gentleman showed him out of the word of God that God loved sinners, and was ready to forgive them for Christ's sake, if they would receive his love. The man received God's love and went home a new creature. On seeing him his child, apprehending the usual ill-treatment, ran away and took refuge with a neighbour, and the father had much ado to bring him back, when he discovered that he had a new father, transformed by the love of God. Nothing is more inconceivable to men generally than the sinner can approach a holy God and find love instead of wrath. And in the various religions of men we find that men either take away from the holiness of God that sinners may have confidence, or devise some system of rites or good works to expiate the sin. But the love of God in the Gospel is the love that met all the penalties of the law in the heart of his crucified Son, and shed abroad in the heart of the sinner recreates that heart and cleanses it from sin.

THOUGHTS FOR THE CHRISTIAN AMID THE SCENES OF CREATION.

(Rev. Wm. Bell, M. A.)

"Through whom also He made the worlds." Heb. i. 2.

In our thoughts about our Blessed Lord, we do not often connect Him with creation. We believe that He, the 'man of sorrows and acquanted with grief' was also God; but it might add to the glory of Christ in our minds if we associated Him with those 'things that are made,' through which, as the Apostle tells us, 'the invisible things of God since the creation of the world are clearly seen . . . even his everlasting Power and Divinity.' (Rom. 1. 20). We have abundant warrant for this in the Word of God. We get a hint that He who was afterwards to appear in the flesh had a part in creation, from the mysterious use of the plural of the pronoun in the first chapter of Genesis where, when God is about to crown His works with the noblest of them, He says 'Let *us* make man in *our* image, after *our* likeness.' (v. 26). Again: it is no fancy, I think, which sees in the Impersonation of Wisdom in the eighth chapter of the Book of Proverbs the figure of Him 'who was made into us *wisdom* from God,' as well as 'righteousness, and sanctification, and redemption' (I. Cor. 1. 30.); and who thus speaks: 'When He established the heavens, I was there; when He set a circle upon the face of the deep; when He made firm the skies above; when the fountains of the deep became strong; when He gave to the sea its bound, that the waters should not transgress His commandment; when He marked out the foundations of the earth: then I was by Him, as a master workman; * and I was daily His delight, rejoicing always before Him; rejoicing in His habitable earth; and my delight was with the sons of men' (v. 27-31 R. V.). Still more clearly is this truth taught in the N. T.; and it is striking to notice how passages which allude to the redemptive work of Christ include also a reference to His relation to creation. E. g. in the first chapter of the Epistle to the Colossians, we are told, 'in whom we have our redemption, the forgiveness of our sins' (v. 14); and then immediately after, 'for in Him were all things created, in the heavens and upon the earth, things visible and things invisible . . . . all things have been created through Him and unto Him; and He is before all things, and in Him all things consist' (v. 16 and 17). In this first chapter of the Epistle to the Hebrews, the same thing is observable. The text affirms 'through whom also He made the worlds;' and in the very next verse (v. 13) we read, 'when He had made purification of sins, (He) sat down on the right hand of the Majesty on high.'

It is this fact, that Christ the Saviour is also in a true sense the Author of Creation, that we would dwell upon awhile. The subject, with the aid of His Spirit, will furnish scope for some interesting and instructive thoughts.

* Note the rendering of the R. V. here. The Hebrew word means 'builder' or 'architect.'

I.

If the truth just stated be received, it will not surprise us to find in the Bible certain correspondencies between the world of nature and the world of spiritual truth. The Bible we regard as the Word of Christ; its earlier revelations pointing to Him, its later being the full and direct expression through Him of the Mind of God toward us. It is no wonder then if in such a Book nature should become the handmaid of Revelation. No wonder that the words of truth and grace which the Bible contains should harmonize with the voices that come to us through nature, inasmuch as God spake them through His Son Jesus Christ, and through Him also He made the worlds. It is natural that the two should fit if both have the same Author. Let us illustrate this in two ways:—

(1.) In the Bible, nature often furnishes a *fitting framework* for Revelation. E. g. when God gave His Law to the world through Moses, the whole scene was calculated to impress the Israelites with a sense of its stern majesty. Israel must then have felt what the Psalmist afterwards expressed in words: 'Thy righteousness is like the great mountains' (Ps. xxxvi. 6). The awful hill of Sinai, bleak and bare, rose with its dreadful shadow out of the midst of a desert. Here was an emblem of the desolation to which sin had reduced the soul; a picture also of the effect of Law which, while it can bid and warn and terrify, and crush the soul with a sense of condemnation, can never give the power to fulfil its requirements. Contrast with this scene the Hill of the Beatitudes where Jesus spake His Law to the world. A gentle elevation, overspread with soft green and springing flowers, and gladdened with the songs of birds. Here was a suitable place for the gracious words which proceeded out of the mouth of the Son of Man. It was a hint of blessedness and brightness for the soul, a picture of what it may become under the influence of that Spirit who can fertilize our nature as well as command it.

Again: when Elijah, disappointed and despairing, stood on the solitudes of Horeb, how fitting that the 'still small voice' should have been preceded by the 'great and strong wind' which 'rent the mountains and brake in pieces the rocks,' by the earthquake, and the fire, of each of which it was said that God was *not* in them; to teach the prophet to lay aside the fierce passions that were rending his soul, and breathe into his troubled spirit the quiet of assurance for God's cause. Or once more: when John the Seer was set to record things which were and were to be in the unfolding of God's kingdom upon earth, what more suitable spot could have been chosen for such sublime revelations than the lonely isle of Patmos, "looking away between sea and sky to the boundless regions of the west?" It is thus in the Bible, that truth inspired by the Spirit of Christ is set off by those grand objects of nature which He himself has found.

(2.) There is another peculiarity of the Bible due to the truth we are considering: it employs the objects and processes of nature as symbols of spiritual realities. This is also what might have been expected. The spiritual world centres in Christ, and if through Him also God made this material world, we may hope to find a similarity of relations between them. God did not make this world merely to supply the physical wants of man, He meant it to be a picture of another world; that of moral and spiritual truth; and created things when looked at along the right plane suggest to the mind lessons which belong to a higher order.

E. g. Do we want a figure of the safety of those who trust God? The pious Jew had only to look at the situation of his sacred city, and he had it at once: 'as the *mountains are round about Jerusalem*, so the Lord is round about His people' (Ps. cxxv. 2). Or do we

want a figure of the abounding peace of those who heed God's Law? Isaiah thus addressed his people: 'Oh that thou hadst hearkened to my commandments! then had thy peace been as a *river*, and thy righteousness as the *ways of the sea!*' (xlviii. 18). Or do we want a figure of God's gentle care of His people? Take this one; 'as the *cattle that go down into the valley*, the Spirit of the Lord caused them to rest' (Is. lxiii. 14); or the words of the twenty-third Psalm, 'He maketh me to lie down in *green pastures*; He leadeth me beside the *still waters*.'—(v. 2). Do we want a picture of the frailty of human life? Where will you find more pathetic words than in the ciii Psalm: 'as for man, his days are as *grass*; as a *flower of the field* so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more' (v. 15 and 16). Would we have the inconstant heart set before us? 'Your goodness is as a *morning cloud*, and as the *dew* that goeth early away' (Hosea vi. 4). Or would we have the revelation of God's refreshing grace to a waiting heart? 'His going forth is sure as the morning; and He shall come unto us as the *rain*, as the latter rain that watereth the earth' (Hosea vi. 3). What can be a more striking picture of the restlessness and unprofitableness of sin than, 'the wicked are like the *troubled sea*; for it cannot rest, and its waters cast up mire and dirt.'—(Is. lvii. 20).

This feature, let us notice, was prominent in the teaching of our Lord Himself; and who is so fit as He to make nature testify of Grace and Truth? His emblems of God's care were the lilies of the field and the birds of the air. He Himself had clothed the lily with its grace, and given to the birds their wonderful instincts; and when He held them up to the eyes of men, He was pointing to resemblances between the Kingdom of nature and the Kingdom of God which He had designed long ago, from everlasting, from the beginning or ever the earth was'—(Prov. viii. 23). He likened His Word preached in the world to seed falling upon different kinds of ground, the position of His kingdom upon earth to wheat and tares growing in the same field; its small beginnings and final enlargement to the grain of mustard seed; its secret but all-persuasive influence to the Maker. He set forth the relations of His disciples to Himself in the ever-memorable figure of the Vine and Branches.

This then is our first thought. The natural and spiritual worlds having the same origin, we find certain correspondencies between them; and these correspondencies appear in that Book in which God converses with man, and God and man and nature all meet together.

II.

We pass now to a second thought:—*The delight men feel in the natural world is a right delight.* The Bible nowhere forbids the pure joys men experience in the presence of nature; on the other hand, it gives to them copious expression. The civ. Psalm is the outpouring of a soul which beholds on every hand the wonders of creation, and at length breaks out in the adoring cry, 'O Lord, how manifold are thy works! In wisdom hast Thou made them all; the earth is full of Thy riches,'—(v. 24). Is not this also just what might have been expected? He through whom God made the worlds impressed His image upon *us*; and therefore it is that the natural world is a suitable home for man. If we read the record of creation in Genesis, we see that all along God had His last and crowning work specially in view. The earth was prepared before man appeared on it; and when God formed man out of the dust of the ground, He immediately made manifest his relation to the lower creation by putting him in a garden 'to dress it and to keep it.'—(Gen. ii. 15). We are told also that God gave man dominion over the works of His hands. Thus God made apparent His intention to suit man and nature to each other; and ever since, men have found a peculiar delight in the scenes and processes of the natural world.

Has it ever struck you how comparatively small a space of the earth's surface is occupied with the scenes of man's civilization—cities and towns, with all their roar of traffic and din of manufacture and varied business? Over how much larger an area are spread quiet fields and valleys where the corn grows; and then there are vast tracts—lofty hill-sides, broad stretches of moorland, sandy deserts which apparently have no use. But are not these the lungs of the world, purifying its air and keeping it fresh; meant also to soothe wearied minds and re-invigorate worn bodies, as well as to elevate men's spirits by making them aware of an all-powerful, all-wise Creator, who hides Himself behind His works and yet reveals Himself through them? It is a common saying that man made the city, but God made the country; and there is thus much of truth in it, that God had a wise and gracious purpose in allotting wide spaces of the earth which are not available for traffic or money-making, where the soul may go to adore and commune with its Maker. It would be well if many in this land who wear out their lives in the ambition to grow rich would allow themselves seasons of refreshing amid the scenes around them; and if others who indulge in fierce laborious pleasures could seek recreation in simple and natural ways.

Let us remember that, for the delight we feel in nature, we have the example of the Blessed Lord Himself. If He had not loved the lilies, and the birds, and the fields, He could not have drawn such lessons from them. It was high on a grassy slope that He spake the Beatitudes to His disciples. It was out of a boat by the shore of the sea of Galilee that He naught the multitudes. When His disciples there fatigued with work, He called them aside wto a desert place (a country place) to rest awhile. He Himself was wont to ascend the mountain for fellowship with God. Is it not noteworthy too that for the place of His Agony He chose a garden, and that in a garden also was His sepulchre. He who made this fair world, when He came to dwell in it knew how to appreciate its beauties, and we surely are not at fault when we feel delight where He did.

Of course it is sadly true that the delight men feel in nature may become intensely selfish. This is so when sight-seeing and enjoyment become the end of life instead of a means to a nobler end. That is only saying that the noblest gifts God has bestowed upon us are open to abuse. In our day there is quite a rage for travelling, so much so that the pleasure of sight-seeing and the rest men need must often be greatly marred by the speed of the journey. Those who have the means have rare opportunities for self-culture and enjoyment within their reach; but if they forget the higher ends of life, they incur the guilt of those who are 'lovers of pleasure rather than lovers of God,' (ii. Tim. iii. 4), and who worship and serve the creature rather than the Creator.—(Rom. i. 25).

(*To be continued*).

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Will you kindly permit me to make some remarks in the *Guardian* with reference to the Salvation Army and Commissioner Tucker's article in the *Bombay Gazette* of which you had some extracts in your No. 49?

I was struck with surprise that Commissioner Tucker could advance such a glaring perversion of scriptural principles uncontradicted on the part of a Bible-reading Christian public. To every unbiassed reader of the New Testament it is a fact as clear as daylight, that neither our Lord himself nor Paul, the greatest of His apostles, lived on what was given them by those that were to be saved by their ministry or, as your correspondent, Govind N. Kane, will have it, "on the alms of the poor." In Luke viii. 1-3, we are told, that certain women, some of whom were obviously in well-to-do circumstances, would minister to Christ of their substances. Those, be it observed, were of those, that "were with him," *i. e.* His followers. And when He sent His twelve Apostles without making any provision for their comfort or even livelihood, on the mere principle of faith, that "a labourer (in the kingdom of God) is worthy of his hire," their case was vastly different from the case of an Indian missionary to-day. They were then sent "to the lost sheep of the house of Israel" and strictly forbidden to "go in the way of the Gentiles." Matt. x. 5, 6. Our Lord could expect that every town or village had within its precincts at least one of those pious Israelites, who were anxiously waiting for the Kingdom of God, and would be glad to accord a hospitable reception to its messengers on producing their credentials.—Matt. x. 8. Can an Indian missionary rely with the same well-founded confidence on the hospitality of the Hindus, who are in no way elected and prepared by God for His Kingdom as the Israelites were? I write these lines on a preaching tour, at a distance of more than twenty miles from the next town. And all I can say is, that people here are rather pretared to receive at our hands than to minister to our wants.

Then as to the practice of the Apostle Paul, this was quite different from the practice of the Salvation Army. While the Salvationists, or Commissioner Tucker on their behalf, are boasting of so-called self-support, which in reality is effected by the alms of the peasantry and other good people, the apostle, in order to keep up himself and his co-workers, used to labour night and day with his own hands, because he would not be chargeable to those who were converted by his instrumentality. This seems to be directly the reverse of the Salvation Army practice. That he was, however not ashamed of receiving substantial help at the hands of his children in Christ, if it were only the outcome of true love and gratitude, is plain to every student of the Epistle to the Philippians iv, 10-19. But it came never into his mind to live upon the alms of the heathen to whom he preached the Gospel. They should have it "without charge." There can be no difference of opinion as to the genuine interpretation of these simple texts. But it is evident that Commissioner Tucker has boldly discarded these sound scriptural principles as embodied in the practice of both the Lord and his Apostle, displacing them by maxims framed by himself on the grounds of cheapness, opportunity, and accommodation to Hinduism.

I am glad that at last Commissioner Tucker has, through the medium of the *Bombay Gazette*, informed the world as to the true source and origin of his mode of procedure. This source is not the Word of God, but his own calculation. His exposition of the method of evangelization adopted by the Salvation Army savours too much of the spirit of commerce, which to say the least, is not the Spirit of God. The fruits are in accordance. Is the head of the Salvation Army in India aware of the fact that their accommodation to the Hindu religion and custom is fraught with mischief? Their living on alms goes far to corroborate the bias of the Hindu mind in favour of religious mendicancy, which is looked upon even by sensible Hindus as a grave social evil. And if Commissioner Tucker does not know, let us tell him, that the Hindus, both

educated and uneducated, far from being won over by his conciliatory principles, begin already to play him off against us more sober workers in the same field by telling us, that it was not altogether necessary for them to give up caste and the works of idol-worship, as some of our own people had joined their caste and their religion. Such is the manner in which the Salvation Army is reflected in the brains of an ordinary Hindu.

I must confess I was the other day deeply impressed with the spirit of self-sacrifice evinced by a detachment of the Army that visited a Hindu cart festival which was also attended by myself and my catechists. It must be admitted, too, that through the general practice of missionary bodies is, on the main, more in accordance with the Scriptures than that of the Salvation Army there is, at times, too much of luxury among us in the way of dress and the like. But we can never dispense with sun-hats and the ordinary European dress without detriment to our bodily health. It remains to be seen how long the European agency of the Salvation Army can stand the trials of this climate, bare-foot, half-naked, and with the turban on. On the other hand I was struck with the confidence the Salvationists place in their own method. While they left all the preaching to me and my companions, one of their officers after they had amused a large gathering of Hindus with their really good music, prayed that God might bless, among other things, their mere marching through the streets for the conversion of the people. With all admiration for their devotion and self-denial I could not but say, "Sancta Simplicitas!" It is simply a pity, it appears to me, that so much genuine zeal and devotion should be thrown away, not in obedience to the behests of the Lord, but in pursuance of a mere fanciful idea of human conceit. To convert the Hindus to Christ, patient work of a more sober and a more solid character will be required. And the conversion of India at large, if we are allowed to expect so glorious a result previous to the second advent of the Lord, will after all, as everything in the kingdom of God, be accomplished "not by might (marginal reading, more faithful to the Hebrew: "*not by army*,") nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

I am
Yours truly,
C. W. D.

Dear Sir,—I believe that all interested in Sunday-school work, must have read with pleasure the suggestion made by Mr. Clutterbuck in his letter of your last issue, that an amalgamated meeting of all the Sunday-schools be held at the Town Hall once a year.

This suggestion if executed would cause a unity among our various schools which is at present lacking, not for want of Christian fellowship, but of thoughtful co-operation; and it is doubtless the want of this co operation that produces in the minds of the heathen around us, the opinion that Christianity is divided, when really the only ground for such a belief is the *seeming* want of interest one denomination has in another.

I for one beg to offer my hearty assistance to Mr. Clutterbuck in his endeavours to organize such movement as suggested, and think it possible,—were all Sunday-schools to join in—to have our first gathering in February of next year.

With a view to this end a meeting of Sunday-school superintendents and teachers, and those interested in the work, may be called about the second week of January to consider ways and means.

Yours &c.,
Superintendent,
Grant Road M. E. S. S.

Mahomedanism.

My Dear Sir,—Very much has recently been said and written in England on the subject of Mahomedanism; and probably you will have referred to the subject in the *Guardian* before this note can reach you.

Canon Isaac Taylor's statistics are as untrustworthy as his teachings, and I do not think they need be elaborately examined.

But a journal which is usually well-informed—the London *Spectator*—estimates the number of conversions to Mahomedanism in India to be one hundred thousand annually.

If that part of Eastern Asia which is often called "Netherlands India" be included, it is possible, for aught I know, that the statement may be defensible. The Dutch authorities, in Java and elsewhere in the East, have been most culpable in the way they have encouraged Mahomedanism.

But how does the matter stand in Hindustan? There is a considerable influx of Mahomedans into Bombay and Calcutta, and I presume Karachi, who come for purposes of trade, or when on pilgrimage. There is also the natural increase of the Moslem population. But the assertion that there are a hundred thousand conversions to Mahomedanism every year in India appears to me utterly extravagant.

The subject is, in several points of view, very important.

Regarding Western India I trust we may look for important testimony from the *Guardian* and its readers, if that testimony has not been already given.

J. Murray Mitchell.

Nice, 18th Nov., 1887

NOTICES.

Free Church.—Esplanade.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m Marathi Service, 4 p. m.

American Mission Church.
Bhendi-bazaar, Jail Road.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

Baptist Church.—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.
"To-morrow evening a special address will be given, subject; "After the Mission services—what?"

Seamen's Rest.—Prince's Dock.
Services every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

Rev. H. C. Stuntz, Principal of Baldwin High Schools, will be leaving Bombay for Bangalore on Monday, December 19th, and desires to assure parents who intend placing children in those schools for the coming year that he will be happy to meet their children at intervening points, and bring them with him.—Address him in Bombay care of Rev. J. S. Stone, M. D., Grant Road.

Wesleyan Methodist Church.
Sunday, December 18th, 1887.
Colaba—Causeway, 11 a. m. Mr. John Staples. 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Mr. Francis Patell. 6 p. m. Mr. W. Lane.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. Francis Patell. 6 p. m. Mr. A. Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

Methodist Episcopal Church
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.
Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.
Mazagon—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.
Vernacular Services at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

Sunday School Convention.

It is proposed to hold a Convention of the Indian Sunday-school Union about the 10th of Jan., 1888, at Cawnpore. A circular will be sent to the different Missions; meantime this notice is given that all may be prepared to send representatives. No delay should be made for further instructions. Important questions are to be presented as the perpetuation of this Union. The securing a man for this work, to do for the India Sunday-school what Dr. Vincent has done for it in America, and what Dr. Murdoch has done for the Christian Vernacular Educational Society in India. *Missionary* and other periodical please copy this note.—E. M. Wherry, T. J. Scott, *For Indian Sunday School Union.*

Epitome of News.

Saturday, December 10.

—The Missionary Training-school under the charge of Mrs. Wm. B. Osborn has been removed from Niagara to Philadelphia, 41st and Ogden streets. The *Chr. Standard* says: Rev. W. B. Osborn and wife held evangelistic services last Sabbath in the 3rd St. M. E. Church, Camden, N. J., Rev. H. C. Westwood, pastor. The pastor officiated in the morning, and Sister Osborn spoke on missions in the afternoon and preached at night. Bro. and Sister Osborn are both spending this week at that Church holding revival meetings. May God bless them beyond measure!

—*Tribune*: The Woman's Christian Temperance Union has bought the best site in Sioux City, Iowa, for which they have paid $20,000. They now intend to raise $500,000, with which they will erect a building in memory of the late Rev. George C. Haddock, who was murdered at the instigation of some saloonkeepers. The building will be the headquarters of the Woman's Christian Temperance Union and the Young Men's Christian Association, and will contain a free library and reading-room. The Methodist Church is also aiding in this project, which will doubtless be accomplished. Sioux City will then, perhaps, cease to be "Iowa's Sodom," as it is now called.

—With reference to a recent Resolution of Government on Abkari, the *Bombay Gazette* says: The defect of these orders is not only the irresolution with which they are conceived, but the unreality of the concessions which they appear to make to public opinion. They seem, for instance, to give increased facilities for procuring fresh toddy; in reality they subject the traffic in that innocuous and nourishing beverage to the baneful influence of a monopoly. Shop licenses, it is provided, may be issued for the sale of raw toddy at a fixed rate of ten rupees, "but where there are several applicants, all or several of whom are equally eligible, the licenses should be sold by auction." In

that case the highest bidder, we presume, gets into his hands the whole of that branch of the trade in each village, and all the ill-results of a monopoly will follow. There seems something in the principle of a monopoly too fascinating for the Government to leave it alone.

—There was a fire at the Framji Petit Mill, Mazagon, yesterday. The damage is estimated at Rs. 340,000 covered by insurance.

—*Times of India*: The last section of the West Deccan division of the Southern Mahratta Railway between Miraj and Belgaum, 86 miles, will in all probability be open for passenger traffic before the 25th instant. A through train is to leave Poona at 3-30 p.m., daily, reaching Wathar in time for dinner, and arriving at Belgaum at 7 o'clock the following morning, and at Dharwar about noon. The Bridge over the Krishna is, however, not quite ready yet, but it is expected that it will be completed by March, the through traffic will cross the river in the me an time by means of a diversion through the bed of the river.

Monday, December 12.

—The Goanese Joao Paolo, who, on the 8th of October last, murdered a boy of his own community named Joaquim Fernandes, of 11 years of age, by cutting his throat with a butcher's knife, was executed on Friday at sunrise, at the Yerrowda Central Jail.

—*Bombay Gazette:* We regret to announce the death of Mr. Thackersey Mooljee, a prominent Bhattia merchant and millowner, father of Mr. Damodhur Thackersey Mooljee, a member of the Municipal Corporation and one of our leading native citizens. Ever since the death of his son Pragjee, some months ago, the deceased was suffering from failing health, and died on Friday night last, at the age of 81 years, at his residence, Old Hunooman Lane, outside the Fort. The late Mr. Thackersey was a self-made man. Coming to Bombay in his eighteenth year in poor circumstances, he commenced business in a retail cloth-shop; but by dint of perseverance and energy he extended the business rapidly and became a wholesale merchant, the principal Arab merchants being the chief constituents of the firm.

—A marble bust of the late Nowrojee Furdoonjee was unveiled at the Faamji Cowasji Hall on Saturday last.

—Miss Ellaby, M D., is leaving Bombay for Hyderabad, Sind, to open a Dispensary in connection with the Countess of Dufferin's Fund. After a few months she will proceed to England.

—*Bombay Gazette*: Two lamentably sudden deaths occurred at sea, on Friday, on board the Rubattino steamer *Manilla*, whilst about 60 miles from Bombay. The death in one case was that of Mrs. Clarke, wife of Captain A. C. Clarke, Lloyd's Surveyor in this port; in the other, a native passenger. Mrs. Clarke, it appears, left Genoa on the 20th November, and when she embarked on board the *Manilla* was in excellent health and spirits. She remained well until Friday, but being taken suddenly ill, died about noon. The native, also taken ill that day, died at seven o'clock, a short time before the pilot went aboard. As two deaths had occurred, the pilot (Mr. Piper) put the vessel into quarantine and sent information to the Health Officer, Dr. McCartie, who, finding that the deaths were not from any infectious disease, released the vessel. Shortly after the arrival of the steamer Captain Clarke boarded her with the object of meeting his wife, when he was made acquainted with the distressing news. Next morning Captain Macaulay (Captain Clarke's partner) and the pilot conveyed the body ashore in a steam-launch, landing it at the Prince's Dock, whence the *cortege* started. The funeral was largely attended, and the service was read in an impressive manner by the Rev. H. Ellison, Harbour Chaplain.

—Lord and Lady Reay returned from Mahabaleshwar on Saturday. H. E. will leave in a day or two for Gujarat.

—Mr. Edison and his Phonograph: My phonograph will occupy about as much space on the merchant's desk, or at the side of the desk, as a typewriter does. It will work automatically by a small electric motor, which runs at a perfectly regular rate of speed, is noiseless, and starts or stops at the touch of a spring. Suppose the merchant wishes to write a letter, he pulls the mouthpiece of the phonograph to him, starts the motor with a touch and says what he has to say in an ordinary tone of voice. When he is done he pulls out a little sheet and rolls it up for the mail. The recipient places this sheet in a similar phonograph, touches the motor spring, and the instrument, will at once read out the letter in a tone more distinct, clearer, more characteristic of the voice of the writer than any telephone you or I ever heard.—Now for some speculation as to what people may do with the phonograph. I am confident that it will be found in the office of every busy man. I am confident that the editor and the reporter of the future will never think of losing time by writing with a pen or dictating to a stenographer when the printer can set type better from the dictation of the phonograph than he can from copy. I have already perfected an apparatus which allows the phonographic message to be given out in pieces of ten words each. The printer touches a pedal with his foot and the phonograph says ten words. If he sets the ten correctly he touches the pedal again and gets ten words more. If he is in doubt he tries another pedal which makes the phonograph repeat.

—A serious collision occurred on Thursday morning near Jhansi between two trains employed upon construction work. Five persons were killed and eleven badly injured. An enquiry into the catastrophe is being made.

—*N. Y. Evangelist*: Petroleum statistics show that 53,000 wells have been drilled in Pennsylvania and New York since the discovery of petroleum, at a cost of $200,000,000. These wells have produced 310,000,000 barrels of oil, which were sold at the wells for $500,000,000. This represented a profit to the producer of $300,000,000. The amount of oil exported is placed at 6,231, 102,924 gallons. In the pool in Washington county alone, $3,200,000 have been expended in machinery and drilling. This does not include the many millions that are represented there in the natural gas industry. Independent of the oil business, there is about $50,000,000 invested in mineral gas plants in Pennsylvania.

Tuesday, December 13.

—*Times of India:* In a sanitary report regarding Rajpootana we come across a typical example of how an epidemic of cholera is brought about in India. A great fair is held annually in November in the town of Pushkur, which is situated about six miles to the north-west of Ajmere and has a population of about four thousand, almost of all of whom are Brahmins. The houses are built on the borders of a sacred lake, which, when full, covers an area of about half a square mile. The lake contains no spring, but is dependent solely on the rains for its water ; and it has no outlet, t' ough a considerable amount of percolation takes place into the sandy soil. The Pushkur fair was duly held last year, the number of visitors attending it being variously estimated at from 125,000 to 200,000. Owing to scanty rainfall, the water in the holy tank was unusually low. Despite this fact, however, the vast majority of the pilgrims, as a religious duty, bathed in and drank the water of the tank, which it is needless to say, soon became exceedingly foul. A prompt outbreak of cholera was the natural result. The disease first showed itself amongst the visitors staying in the densely packed town, then it appeared amongst the pilgrims encamped in the vicinity, the permanent residents in the town being the last to suffer. The fair was abruptly broken up, and the assembled multitude fled by road and rail. They carried the scourge with them in every direction, and the disease soon became general in nearly all the surrounding districts, This epidemic lasted just one month from the 9th of November to the 10th of December, and carried off something like 1,000 persons, the registered mortality at the town of Pushkur itself being only 135.

—*Overland Mail;* Nov. 25 : The *Reichsanzeiger* of Nov. 21 published the following bulletin, date Nov. 19, signed by Drs. Schräder, Krause, and Hovell :—"The œdematious swelling in the larynx of his Imperial and Roya-Highness the Crown Prince, after having already considerably decreased last week, has in the course of the present completely disappeared. This disappearance became especially noticeable when certain reddish-brown flakes had been expectorated on the 15th inst., after which a flattening of the growth in the left half of the laryux and its partial ulcerous decay, together with a widening of the glottis, became preceptible. Since this process the breathing has been for the moment perfectly free, and swallowing is painless.

One hundred ministers of Mr. Spurgeon's college assembled on Nov. 18 at Dalston, London, to consider their president's resignation of membership of the Baptist Union. The meeting was exciting, but ultimately a resolution of sympathy with Mr. Spurgeon was passed with one dissentient. The resolution deplored the lack of clear doctrinal statement which characterises much of the present day preaching, and assured Mr. Spurgeon of their sympathy and support. Three vice presidents of the union—Rev. Dr. MacLaren, Dr. Augus, and J. Aldis—have expressed sympathy with Mr. Spurgeon's views, but regret his resignation.

Some time ago the Rev. J. Bell-Cox, while in prison for disobedience to a monition of the Court of Arches, obtained a writ of *habeas corpus* from the Queen's Bench, under which he was released from custody. The Court of Appeal, over which the Master of the Rolls presides, has now decided that he had been wrongly released, as Mr. Cox was not entitled to his discharge without having made submission to the Ecclesiastical Court.

—Advices have been received in Copenhagen from Tientsin, in China, to the effect that a new convention has been concluded between the Chinese Government on the one side and the Great Northern Telegraph Company, of Copenhagen, and the Eastern Extension Telegraph Company, of London, on the other. The Chinese Government is in future to receive one-tenth of the net receipts of all telegrams traversing China, while each party undertakes the transmission of the other's messages in case of breaking of lines, &c. By the same convention Russia is released from her promise of 1870 of not establishing telegraphic connection with the frontier of China, and in all probability the connections will be established in the near future of three points, namely;—Huntchun and Vladivostock, Girin or Zizibar and Blagovestchuck, and Tientsin and Kjakta, *via* Pekin and Kalgan, in Mongolia.

—Darwyr to Lyell : It was certainly rash in me putting in my belief of the probability of all beings having descended from one primordial form; but, as this seems yet to me probable, I am not willing to strike it out. Huxley alone supports me in this, and something could be said in its favour. With respect to man, I am very far from wishing to obtrude my belief, but I thought it dishonest to quite conceal my opinion." But in a later letter he leaves no doubt of his own opinion, declaring roundly :—"Our ancestor was an animal which breathed water, had a swim bladder, a great swimming tail, an imperfect

skull, and undoubtedly was an hermaphrodite! Here is a pleasant genealogy for mankind."

—*Indian Churchman*: The Missioners and the ladies who also came out in a the "*Khedive*" for work among women in India, arrived on November 24th There was a short service of thanksgiving in the old Church, and the same evening the Rev. Filmer Sullivan preached before the Conference of the Bengal C. M. S. Missionaries. The Mission proper began with meetings for workers at the Old Church Mission Room, and Trinity Church, Amherst Street, on Saturday evening, November 26th. Two services daily in each Church continued throughout the week up to Saturday, on which day there was only one meeting for prayer at the Old Church, and in Amherst Street. The attendance of hearers increased every night, and on Sunday when the Mission Services were resumed, the churches were crowded, particularly Trinity Church. It is too early to speak of results, but the opportunities afforded for reaching the people were most faithfully used. The interpretation of the addresses at Trinity Church seems to have taken nothing from their influence. The addresses at the General Assembly's Institution and at the Free Church College, and Albert Hall were heard by a large number of students and others, and the service on Thursday evening, with magic lantern, for the Lepers in the Asylum had a heart-moving interest. Hindus have attended the services in both churches, and it is known that some have been deeply impressed, and in one case we may hope, convinced.

—*Indian Witness*: The preaching of Missioner Sullivan at the Old Church, Calcutta, will not be soon forgotten. It was pre-eminently Scriptural; in four discourses heard by us no reference or illustration was used, except those of the Book.

The *Witness* publishes notes of these four discourses.

—At one of the meetings of the Woman's Christian Temperance Union, at which Miss Willard and Pundita Ramabai were present and spoke, Mr. Joseph Cook, who was on the platform, requested the two ladies to clasp hands together—a "daughter of the Mississippi" and a "daughter of the Ganges," as he termed them—over the Bible, while he offered a short prayer and a benediction. A very tender impression was produced by the unique scene.

—*Indian Chr. Herald*: There was an interesting baptismal ceremony performed by Brother Lal Chand Mookerjee at the Church in his house last Sunday afternoon. The young man who was admitted into the Church by the rite of baptism is an inmate of the Campbell Hospital and is suffering from paralysis. He cannot walk and had to be brought to the place of baptism in a conveyance. But though weak in body, our brother was strong in faith, for before he made his own confession, he had brought another to the feet of the Divine Master, who was an inmate with him for a time of the same hospital. He had been brought to a knowledge of the Redeemer through the instrumentality of our brethren of the Independent Mission known as *Shadhin Christians*. Within the short space of two years some eleven souls have been brought into the fold of Christ through their instrumentality, some of whom have become zealous Christian workers themselves. The Mission spends a pretty large sum in issuing and circulating books, tracts and gospels, in helping devoted Christians and publishing and distributing gratis the weekly paper known by the name of *Shadhin Christian*.

The money for this Mission is supplied by a single Native Christian family.

—Same: The services conducted by the C. M. S. Missioners during the whole of last week have been highly appreciated by all who attended them, and many hearts have been blessed and refreshed by them. We wished these dear brethren could make a longer stay with us, and succeed in gathering around them a band of Christian workers as devoted and enthusiastic as themselves, to follow up their work.

—The *Mahratta* says that Professor Peterson is a failure in Sanscrit, and recommends that he be made Professor of English Literature.

Wednesday, December 14.

—*Pioneer*; Lahore: The guard, Brookes, who was in charge of the train in the carriage of which the dastardly outrage was committed on Mrs. King on Sunday last, has been sent up for trial. The Magistrate of Jhelum has allowed ten days remand to allow the police to make further inquiries. The evidence against Brookes, from statements made to the police, shows that on his being arrested blood stains were found on his shoes and clothes. In Mrs. King's statement she says the man had no hat or coat on. In addition to the above evidence of guilt, marks of blood were found in the brake van. The statements of a passenger and the second guard prove they saw Brookes walking on the foot-board of the train between Gujarat and Lala Musa.

—The steamer *Ballarat*, with English mails, left Aden for Bombay, Tuesday, 11 a. m.

—*Bombay Gazette*; Allahabad: A local paper hears from a trustworthy source that three parties of unarmed followers of Ranbir Jung crossed into Nepaul on Saturday, near Motihari. Since then conflicting rumours have spread regarding their operations. They seized some posts, and it is stated that the army has declared for Ranbir. The latter is reported to have entered Nepaul and to be marching upon Khatmandu, but it is impossible to gain accurate news yet. It is understood that General Dumshere, Commander-in-Chief, who is now in Calcutta, knows nothing.

—The Edinburgh *Evening News* announces that the Rev. Dr. Gustavus Aird, of Creich, has definitely declined to accept the Moderatorship of the Inverness Free Assembly, and that the Rev. Dr. Murray Mitchell will occupy that post of honour, if he is willing to accept it.

—The death of Sir Wm. McArthur is attributed to heart-disease He died on the Underground Railway. It is difficult, says the *Methodist Times*, to estimate how great a loss his death inflicts upon the Methodist Church. He was the most representative, the most influential, and the most popular of Methodist laymen. His loss will be equally felt in his native country, Ireland, and in England. His Christian services extended to the ends of the earth, as Australia can testify. He was truly catholic in his sympathies, and readily assisted all churches and all philanthropic societies. His public career was characterised by wonderful prosperity and success. He and his brother have made the name of M' Arthur a household and beloved word in every Methodist Church throughout the world.

Thursday, December 15.

—*Dnyanodaya*: A Sunday-school for the Chinese has been begun in the school-house in the compound of the American Mission House. A few Chinamen have attended, but it is hoped that more will be induced to come. So far as we know this is the first attempt made to reach the Chinamen of Bombay. Their number in Bombay is increasing, and it is not at all unlikely that in time there will be a large community of them here.

—The *N. Y. Independent*, *apropos* of Canon Isaac Taylor's paper, says: Christendom has not much to boast of in the way of morals, but to compare Mohamedanism and Christianity to the advantage of the former must seem almost absurd to any one who knows the latter. Canon Taylor and Dr. Blyden have hit the abominable weakness of Christianity in its attempt to convert Africa. It is true that Mahomedanism has no colour prejudice, while white Christianity treats Negroes as an inferior race. It is this Christian sin of caste that stands in the way. And it is true that Mahomedanism is better than Paganism. But when we have made these admissions we have said all on that side. Mahomedanism abases woman. It does not favour prostitution, because it makes all women soulless chattels. The sources of national regeneration that belong to the family are dried up. It may for awhile produce manly men, but in a few generations the force is exhausted. It is the great curse of Africa by perpetuating the slave trade. Its razzias and wars are the great curse of Africa. It is a murderous religion and conquers by the sword. It has no honesty and except on its outskirts very little faith. In old Islam the mosques are falling to decay and the people relapsing to infidelity. Wherever Islam rules the desert follows. Turkey is the great Moslem power. But what is Turkey but rapine, plunder, desolation? What is it but imbecility qualified by terrorism? Only in Africa, under the lead of slave-hunters is it conquering new territory by violence; in its old haunts it is perishing by dry rot, and we believe the time is near when, the sword being taken out of its hand by which it punishes renegades from its faith, its members will come over by the thousands and millions to Christianity. Then will the old desolated lands have a future before them. It is special pleading which humiliates Christianity before Mahomedanism. Canon Taylor has done better work studying the history of the Phœnician alphabet than that of Islam.

Friday, December 16.

—Barnum's menagerie has been destroyed by fire in Connecticut. Loss $700,000. Lions, tigers, elephants, and other animals were burned.

—Tincowrie Banerjee, proprietor of the *Praja Bandhu*, newspaper, published at Chandernagore, has been sentenced to six months' hard labour. He started a lottery for one lakh of rupees and announced that the first prize would be sixteen hundred. A Chittagong man drew the first prize, but on demanding payment he got only sixteen rupees and he thereupon prosecuted Tincowrie. Ten days has been allowed him to appeal at Pondicherry. In the meantime, he has been released on bail.

—Another death from mephitic poisoning in cleaning the Municipal sewers.

—*Bombay Gazette*; Exchange quotations: Bank Bills on demand...1s. 5d per rupee.

Do. Tele. Transfer...		1s. 5d.	
Do.	3 months' sight	1s. 5 3-32d.	"
Do.	4 "	...1s. 5¼d.	"
Do.	6 "	...1s. 5 9-32d.	"
Credits	3 "	...1s. 5 3-16 to 7-32	
Do.	6 "	...1s. 5⅜d.	"
Documents	3 "	...1s. 5 7-32d.	"
Do.	6 "	...1s. 5 13-32d.	"
Francs	3 "	...1·82	"
Do.	6 "	...1 83½	"

—Mr. Thomas Blaney has been appointed Sheriff of Bombay for the ensuing year.

—Numerous changes in the Judicial Department are notified. Mr. E Hosking goes to Thana; Mr. E. H. Moscardi to Rutnagherry; Mr. E. T. Candy to Poona; Mr. W. H. Crowe to Satara; Mr. C. G. W. Macpherson, C. I. E. to Dharwar; Mr. Unwin to Kanara; Mr Shripad Babaji Thaker to Shikarpur; Mr. J B. Alcock to Surat; and Mr. C. H., Jobb to Satara.

—Surgeon-Major Wellington Gray, M. B., I. M. S., has been allowed furlough to Europe for one year on medical certificate.

—*Bombay Gazette*; Allahabad, 15: Latest reports state that Ranbir Jung and his adherents are at Leesaghurrie, a fort on the main road, about 25 miles south of Khatmandu. They were said to number 2,000 men.

—*Messenger of Light* : Work is being resumed at the Allahabad Divinity School under the Rev. H. M. M. Hackett, whom we all welcome back to his old sphere of duty.

Selections.

THE THUMA BHAGATS.

(From the *Punjaub Mission News.*)

THE Thuma Bhagats are a most extraordinary and interesting class of faqirs hitherto unknown and undescribed. We met them at the shrine of Nanak at Dera Nanak in the Gurdaspur district. The circumstances of our meeting were rather peculiar. Several faqirs who in outward appearance resembled Sikhs, listened attentively for some time to Christian preaching that was going on. When the preacher happened to recite a passage from the Sermon on the Mount, they exclaimed, "Why that is exactly the teaching of our Guru," and they recited the Beatitudes as given in the fifth chapter of Matthew's Gospel. On further questioning we found that their belief was in reality a garbled Christianity, mingled with the Sikkhism of Nanak. They said they had two Gurus, one was called "Thuma" and lived a very long time ago. They did not know where he came from; the other was Nanak. They also had two sacred books, the Grunth of Nanak and the "Book of Thuma." The latter was the book which agreed with the Christian preaching—imagine our surprise when on investigation the said book proved to be the Gospel of Matthew in Hindi-Sindhi. Their head-quarters are somewhere in the country round Sukkhur in Scinde, and they come once a year on a pilgrimage to the shrine of Nanak.

They had never they said seen or heard Christians, nor had they had any dealing with missionaries. The books they had, and which they carried wrapped up in silk, with great reverence, were copies taken from an old one in the possession of the head of their sect in Scinde, and it, they alleged, had been given to them by Thuma. Thuma is the Urdu form of Thomas and Bhagat means simply saint. They are therefore the saints of Thomas. The name of this sect, their habitat, the fact that they have in their psssession a portion of the Scriptures, and that they profess a corrupt form of Christianity, open up a most intensely interesting field of enquiry. Can these people be descendants of the converts of the Apostle Thomas?

TELEGRAPHIC NEWS.

Berlin, December 8th : It is stated that the Doctors in attendance upon the Crown Prince of Germany are beginning to entertain doubts whether the complaint is really cancer.—His Royal Highness continues to enjoy robust health, and his medical advisers are more sanguine about his recovery.

London, 9th : A great meeting, followed by a banquet, was held by the Unionist Party last night at Westminster.—The Duke of Argyll, Lord Derby and a number of other notabilities were present. The speeches mainly turned upon the state of Ireland.—Lord Hartington, in his speech, admitted that the activity of a certain section of the Conservatives in favour of "Fair Trade" might imperil the chances of a coalition, but that the leaders of the party would not support the agitation. "Anyhow," said his Lordship, "protection can be revoked, but Home Rule cannot be."—Mr. Edward Harrington has been sentenced to one month's imprisonment.—Sir James Furguson, speaking yesterday at Guildford, said, in alluding to the warlike rumours that are current just now, that there was no present cause to apprehend any disturbance of European peace —The belief in a general desire for peace expressed by Lord Salisbury in his speech at the Mansion House had been strengthened by subsequent events.

Paris, 9th : The Opportunists, declining to co-operate with the Radical Party, M. Goblet has been obliged to abandon his efforts to form a Cabinet.—M. Hallieres, who held office as Minister of Public Instruction under M. Jules Ferry, is now endeavouring to form a Moderate Ministry.

10th : A man named Aubertin yesterday fired three shots pointblank at M. Jules Ferry in the lobby of the Chamber of Deputies.—The bullets were fortunately stopped by M. Ferry's clothes, and he only received slight injuries —The would-be assassin was immediately arrested, and on being interrogated, he said that he belonged to a band of patriots, who were pledged to kill intriguers.—Party animosity has been lately very intense, and the Moderate Party papers ascribe the attempted crime as due to the virulence of the Radical press.

St. Petersburg, 10th : The semi-official Russian papers ridicule the scare going on in Austria regarding the massing of Russian troops on the Austrian Frontier.

London, 10th: His Grace the Duke of Norfolk, K. G., attended by two attachés, leaves London on Monday on a special mission from the Queen to congratulate his Holiness the Pope on his attaining his Jubilee in Holy Orders, and to express personally her Majesty's appreciation of the courtesy shown by the mission of Monsignor Ruffo Scilla to London on the occasion of her Jubilee.

11th : Mr. John Hooper, who is Member for the South East Division of County Cork, and is also a Journalist, has been arrested for publishing reports of meeting of the Irish National League.

Paris, 11th: M. Falliéres having failed to form a Cabinet, M. Tirard, who was Minister of Finance under M. Ferry, undertook the task, but has also been unsuccessful owing to the want of cohesion among the various parties —*The latest bulletin* regarding M. Ferry's condition states that the symptoms are less favourable this evening.

Washington, 11th : The Fisheries' Commission has been adjourned over the holidays till 4th January.

Berlin, 11th : Prince Bismarck had a sudden attack of illness to-day, but speedily recovered. —His medical adviser insists on entire and complete rest for a time.

Paris, 13th: M. Tirard, undaunted by his previous want of success, renewed his efforts to form a Cabinet, and has finally distributed the portfolios as follows:—President of the Council and Minister of Finance—M. Tirard.—Minister of Foreign Affairs—M. Flourens.—Minister of the Interior—M. Sarrien.- Minister of Justice M. Fallieres.—Minister of War—General Logerat.—Minister of Marine on the Colonies—M. de Mahy.—Minister of Public Instruction —M. Faye.—Minister of Public Works—M. Roubet.—Minister of Commerce—M Dautresme.—Minister of Agriculture—M. Viette. —President Sadi-Carnot's message to the Chamber of Deputies proclaims a policy of concord and the introduction of practical reforms tending towards the improvement of the financial position of the country, thus proving to Europe the desire of France to help in strengthening the general peace.—The latest report states that M. Ferry is recovering from the injuries received in the attack recently made on him.—The Judges, forming the "Chamber of Accusation," have decided that the charge made against M. Wilson are untenable.

Chicago, 13th : Sir Charles Tupper, the Canadian Representative at the Anglo-American Fisheries' Commission, was interviewed here to-day while passing through on his way to Manitoba. He declared that the Commission will be able to effect a settlement of the question that will be satisfactory to all parties.

Berlin, 14th : New and alarming symptoms were discovered last evening in the state of the Crown Prince's throat, and Sir Morell Mackenzie has been summoned to advise on this fresh phase of the malady.—It is rumoured that a larger growth has appeared and is rapidly increasing in size.

Vienna, 15th : The semi-official *Fremdenblatt* in a leading article published to-day says that the relations at present existing between Austria and Russia are excellent, but that the military situation on the frontier remains unchanged and demands the utmost vigilance on the part of Austria to prevent a surprise.

London, 15th: The International Sugar Conference in recording their approval of the report of the Sub-Committee advocates the adoption of reprisals againtst such States as will not join the Convention. England, however, for her part, refuses to impose countervailing duties.—The Conference, having referred the whole question to the Cabinets of their respective Governments, will adjourn till the spring of 1888.

PASSENGERS ARRIVED

Per Str. *Manilla*, 10:

From Genoa—Mrs Tower sister and infant Mr and Mrs Logvn and infant Mr H J Ennson Mr Lock Mr and Mrs Wells Mr Miller Mr Liather Mr S Gutman Mr Laurent Mrs Chatfield Mrs Friedmann Mr De Souza Larcher Capt A Tognasso Mr W Mitchell Mr Mc Mullin Mr and Mrs Batman Miss Boosey Major and Mrs Newman Mr and Mrs Evans Mr and Mrs Gale Mr and Mrs Hosking and infant Mrs A De Laessoe child and servant Siga Zemira Ghilardie and 2 children Miss Foy Mr Foy Rd Lutz Rd Schmidt Mr A Kaeger Sig G Pelitti Mr B Pasquale Mr M Antonio.

From Suez—1 deck passenger.

From Aden—Rev Beck and 21 deck passengers.

Per Str. *Akbar*, 12:

Mrs E Wright Miss E Wright Miss C Wright Miss Z Wright Mr J Bates Mr H C Sterndale Mr A S Resdale and Col DeKantzore.

Per P. and O. Str. *Siam*, 12:

From London—Mr and Mrs F Calvert Col and Mrs Hibbert Rev and Mrs P R Bartlett Mr J J Davidson Mr and Mrs Hensley Mr T W Grant Mr Carmichael Mr Seymour Keay 2 children and Governess Mrs Bosustow Mrs Bryce 2nd Lt H Clair Ford Mr N Tighe Mr Westropp Miss Mary Lewis Miss Pollock Miss Maston Miss Dawlly Mr and Mrs Hosie Mr Bicholls Miss Cumberland Miss Weatherby Rev J R Rogers Mr Godfrey and Mr Stoll.

From Venice—Mr Duarte Mr Schlypl Col Harcourt Mrs John Jardine Mr and Mrs Romilly Mr and Mrs Harwood Mr H Miller Mr Von Bocks Mr Barton Wright and Mr H C Dagmar and son.

From Suez—Sir and Lady Horace Rumbold Gahiamul Manockran and Brother.

Per Str. *Electra*, 12:

From Trieste and Brindisi—Mr and Mrs Hughes Hughes Mr and Mrs Stuart and infant Mr and Mrs Momet and daughter Mr and Mrs Candy C S and infant Mr and Mrs Georgianopolo and three children Mrs Russell and two children Mrs C voc Hautelmann Miss Douglas Miss Bertha Weber Miss O'Norke Miss Bear Dr A Stein Mr T Spinner Mr G Schmidt Mr C Slater Mr D T Powell Mr Ernst Zollinger Mr Schroade Mr H E Gœtsche Mr Villavincenza Mr Pappeli Mr T Brandenburg Mr D Macropolo Mr T C Molony Mr Cowasjee Eduljee Patel Mr Gouran Mr G Toglicui Mr Christiansen Mr Wemmann Mr Bartoli Mr Macrocefalo and Mr Artz.

PASSENGERS SAILED

Per P. and O. Str. *Ancona*, 16:

For London—Mrs Oldham and child Miss Haig Mrs Luckstedt and infant Mr W Grey Mr T Browne Mr W Ward Mr and Mrs W F Hall.

For Brindisi—Mr W G Uuderwood Mr A C Stewart Mr H Sevestre Mr G J Peters.

For Venice—Mr and Mrs Locumer.

Domestic Occurrences.

DEATH.

CANDY—November 30th, in the Red Sea, Arthur Courtney, loved child of E. T. Candy, Civil Service, aged 2 years and 2½ months.

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Rev. G. C. Grubb, 17th June 1888 ...	3	0	0
H. Wale, 31st December 1888.....	7	10	0

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